

Notre Dame Scholastic.

Disce quasi semper victurus; vive quasi cras moriturus.

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"Let the Dead Bury their Dead."

'Tis gone, with its joys and sorrows ;
Its sunshine and storms of rain ;
Look not away in the distance,
On relics of grief and pain ;
Look up, dear friends, instead :
Let the dead year bury its dead !

What if our pride have suffered ?
What if the hour of need
Have shown that the friend we trusted
Was worse than a broken reed ?
Look up, though our hearts have bled :
Let the dead year bury its dead.

Let us count the abundant mercies
Our One great Friend has sent ;
The days of our light and darkness—
All gifts of one sweet intent.
No matter the tears we shed.
Let the dead year bury its dead.

Ah, youth has been taught stern lessons,
And we of maturer years
Have learned a yet keener knowledge
Of life's vain hopes and fears.
How surely God's Hand hath led !
Let the dead year bury its dead.

And the new-born year shall find us
Courageous, alert, and strong ;
Girt up for the strife before us,
Though sharp the trial and long,
On, on, with a firmer tread,
While the dead year buries its dead !

C. P. in "The Month."

The Mosaic History of Creation.

Holy Scripture does not teach in a general way only that God has created heaven and earth, but the first chapter of Genesis contains a full account of the creation. In this chapter the work of the Divine creative will is divided into six parts, and is represented as a *work of six days*. It would seem, then, that we might expect great clearness in the Mosaic history of Creation. But for this it would be necessary that the meaning of the biblical text be clear and precise, which in reality is not the case. The Church as yet has not thought proper to define the meaning of the Mosaic history; and as regards the learned, there is no part of Holy Scripture on which they differ more than on this. Some regard the six days of Moses as so many periods of twenty-four hours, during which all the different parts of the visible world succeeded each other in chronological order, and suppose that the world was made then as we find it now.

Although natural philosophy demonstrates by incontrovertible facts that the separate parts of the world were neither created in such a short time, nor in that literal succession which is given by Moses, nor in its present form, yet the latter do not regard this as an argument. Creation, they say, is a supernatural act of Divine Omnipotence, and it could have created the world with its fresh-water and sea-water strata, with their different fossil remains, just as well as to create it with such laws as would bring about these formations. True, if there were question as to what God can do, we would not contradict them; but this is not the question here; it is, rather, whether God did really create the different parts of creation in the order in which Moses places them, and, consequently, whether the Mosaic statement should be regarded as a chronological representation of the history of Creation or not.

Other learned men fall into the opposite extreme. They proceed from the facts which natural researches have demonstrated as irrefutable, and because they are not able to reconcile these facts with the Mosaic statement they reject the latter and place it among those histories of creation which are to be found among every nation. To this doctrine evidently belong the materialists of the present day; as also other learned men, especially naturalists, who in no way can be numbered among materialists, but who nevertheless maintain this view. These propositions are so extremely opposed to each other that they could not possibly be more so. Whilst some maintain that the biblical statement is nothing but a mere story, the value of which is not regarded and should not be regarded by naturalists, the others reject with equal opposition the facts of natural researches, either rejecting them entirely or maintaining that they are not of much importance.

Besides these, there are also a great number of earnest men, as well among Naturalists as Theologians, who do not doubt in the least either the biblical statement nor the certain and irrefutable facts of natural investigation. In the Bible they regard everything as God's word, and in this they are right. The irrefutable results of natural researches they accept, because they judge it unworthy a thinking man to reject them; and in this they are also right. So they are driven to accept that the contradictions between the Bible and Nature are not real ones, but apparent, and that a thorough investigation would finally succeed in clearing the ground. In this their assumption they have tried to reconcile the Bible and Nature in various ways. But in many cases, when we consider their attempts, we must confess that they almost always fail to satisfy a thinking mind. Some treat the text of Holy Scripture with an arbitrariness which can hardly be excused; others again bring the facts of natural philosophy into such a relation as to lack any justification; but most of them, as yet, have

only succeeded in proposing nothing more than a precarious shift, the insufficiency of which is revealed by a moment's thought.

Should we then give up all hope of reconciling Nature with the Bible? We do not see any reason for doing so; but we are convinced that this reconciliation cannot be found where it has been sought up to the present. To clear this question we have to state first the meaning of the Mosaic statement without taking into consideration any result of natural researches. What does Moses mean to say? If this be made clear, not only apparent contradiction must fall to the ground but we shall find that there neither is, nor can there be, a real contradiction between the Bible and the results of natural philosophy. To discover the real sense of the Mosaic statement we must transport ourselves back in spirit to the age in which Moses lived and wrote. What could, what did Moses endeavor to teach his hearers with regard to natural history? Certainly not what it was thought to be at the time of St. Augustine or St. Thomas Aquinas; and far less could he instruct them of the results of natural researches as we find them at the present time. It would be folly to say that Moses wished to instruct the people of that age in the modern theories of natural investigations, or even to maintain that he took them into consideration. What we have to look for in Moses with regard to natural history is simply what was regarded at that time as true in the field of Nature, and nothing else.*

But, you will say, if such is the case then the statement of Moses in regard to Nature is of no value, and consequently those are right who deny it any importance in this relation. We answer that this should be held only by those who think that all and everything the ancients believed and taught in regard to Nature is error. We hope that from what we are about to say it will be satisfactorily proved that although the ancients did not know the relations of Nature as clearly as we do, they had nevertheless ideas in this regard of which they need not at all be ashamed. Further, we must remember that Moses did not intend to instruct us in Natural History, but only in the truths of Faith.

The order we are about to follow is this: We will give, first, the wording of the Mosaic statement of creation, and then endeavor to explain the text literally, as far as it contains anything concerning Natural History, taking into consideration the text itself and the state of knowledge at that time. This done, we will endeavor to solve some difficulties in regard to this doctrine.

*Whewell, History of the Inductive Sciences, i, 403, makes the following remarks: "The meaning which at any time was given to the expression of Holy Scripture depends more on the state of the natural sciences at the time than would at first appear. So it happens that people think that they are defending Holy Scripture whilst they are only defending an exposition of it which without their consciousness is scientifically correct. By a new development of the Natural Sciences, an explanation of several passages can be given which differ from that commonly accepted without impeding the authority of Holy Scripture in the least."

[TO BE CONTINUED.]

—A young woman of Chicago objects to the new silver coins, because the Goddess of Liberty is dressed just as she was fifteen years ago, and that's so terribly "old-fashioned."

Dean Swift.

Ireland has ever been prolific in the production of great men; but never did she produce a greater genius, a greater wit, or a more steadfast and uncompromising patriot than the one who is the subject of the present sketch.

Dr. Jonathan Swift, or, as he is better known, Dean Swift, was born in a small tenement house in Hoey's Court, Dublin, on St. Andrew's Day, 30th November, 1667, and died on the 19th of October, 1749, in the 78th year of his age. Young Swift came into this world amid the most unfavorable circumstances; he was born seven months after his father's death; and his mother was left solely dependent on the charity of a penurious old relative. Apparently, he was to be shut out from the world in which he was afterwards to hold so distinguished a position; for "poverty's unconquerable bar" seemed to have been placed across his path.

It is related that when Swift was scarcely a year old, his nurse, who was apprised of the illness of a friend from whom she had expectations, immediately started for her home, Whitehaven, England, and took the child with her, to the mother's consternation, and kept him there for five years. He returned to Ireland when he was six years old; and, at his uncle's expense, was sent to school in Kilkenny, where he remained for eight years. At the age of fourteen he was sent to Trinity College, Dublin. It must be said that his college career was a most unhappy one; in fact, it was a constant warfare between himself and the college authorities; between November 1685 and October 1687 he received seventy penalties, and in November 1688 he was obliged to make a public apology to the Junior Dean, whom he had grossly insulted. During his stay here, he devoted himself, chiefly, to reading history and poetry, which were far more congenial to his tastes than those dreary and formal logical and theological studies. The consequence was that after spending seven years in the college he was refused the degree of Bachelor of Arts, for, to use his own words, "dulness and insufficiency." A few years later, however, through the intercession of his friends, he received his degree, *speciali gratiâ*; which was no less than a mere literary degradation. In the latter part of the year 1688, he, the disgraced student, took up his residence with the most accomplished of England's statesmen and diplomatists, Sir William Temple, at Sheen, in England, the wife of Sir William Temple being a near relative of Mrs. Swift's.

In the course of a few years Swift won the entire confidence and respect of his benefactor and friend. He saw the grave mistake which he had made during his college career, and he determined to wipe out the remembrance of the past, by applying himself most assiduously to study. For eight hours a day did he prosecute his studies, with all the ardor of the most ambitious mind—and this he continued for seven years. In 1692 he went to Oxford, entered Hearts-Hall on the 14th of June, and on the 5th of July took his degree of Master of Arts. The words *speciali gratiâ* in his Dublin diploma were misinterpreted by the English university as a mark of special honor; and he, consequently, met with a good reception at Oxford. He ever afterwards manifested a feeling of warm gratitude to Oxford, and a correspondingly great dislike towards Trinity. "I am," he said, "ashamed to be more obliged in a few weeks to strangers, than in seven years to Dublin College." This was, to say the least, very unfair of Swift. While in Dublin, he had not done himself justice; he did

not apply himself to study and reading while there, as he did for the first seven years subsequent to his departure from that place; and, consequently, Trinity had done nothing more than Oxford would do under the same circumstances. As yet, Swift had written nothing of any note except a few Pindaric odes, one of which called forth the prediction from Dryden, "Cousin Swift, you will never make a poet."

After his return from Oxford, he remained but a short time with Sir William, when he determined to return to Ireland, and take orders in the Church of England. In October, 1694, he was made deacon, and was appointed minister in January 1695. He then obtained the prebend of Keilroot which brought £100 a year. Here, however, he remained for only a short time; for Sir William Temple soon perceived that he could not do without Swift; he was an indispensable companion, and he requested him to return to Moor Park. Swift at first hesitated—for, as they both parted in mutual displeasure, he was not disposed to yield to the old man's overtures for a reconciliation; his friendship, however, soon got the better of his pride, and he returned to England the esteemed friend of Temple. For the remaining four years of Sir William's life the most sincere friendship subsisted between him and his protégé; and when Sir William died, in January 1698-9, Swift exclaimed that "with him died all that was good and amiable among men."

During his stay at Moor Park, Swift had, through his patron's influence, become somewhat intimate with King William, who promised on several occasions to give Swift a prebend; but promises, it is said, are only made to be broken; and so was it verified in this case; for when he dedicated the posthumous works of his patron to the king, he also presented to him a petition, by way of a refresher to the royal memory, concerning his promises, and was pained to find that the royal memory had entirely forgotten him.

In 1699 he returned to Ireland, where he obtained the rectory of Agher, besides the vicarages of Laracor and Rathbeggan; in 1700, he also obtained the prebend of Dunlavin—making his income about £400 a year. In Laracor, Protestants were very scarce; and Swift, imbued with a religious zeal exceeding that of his predecessors, announced that he would read prayers not only on Sundays, but also every Wednesday and Friday. On entering the church on the following Wednesday, and seeing no one there but the parish clerk, he ascended the desk, and very gravely began: "Dearly beloved Roger, the scripture moveth you and me in sundry places;" and so proceeded to the end of the sermon. Ere long, however, the services were better attended.

In the following year (1704) was published his first work of note—the "Dissensions in Athens and Rome;" this was suggested by the hostilities which arose, towards the close of William's reign, between the Second and Third Estates. This pamphlet caused much excitement; and some who were suspected of the authorship were obliged to make a public denial of having any share in it, in order to escape being impeached by the furious commons. Scott says of this tract that "Swift founded his remonstrance to the public upon the experience to be derived from the history of the civil discords in Athens and Rome, where the noblest citizens, and those who deserved best of the Republic, fell successive victims to popular odium, until liberty itself, after degenerating into license, was extinguished by tyr-

anny." In 1702, when Queen Anne ascended the throne, Swift avowed himself to be the author of this discourse, and was at once admitted to the friendship of the leaders of the Whig party. For some years after this he took no part in public affairs, but devoted himself to hard study. In the year 1704 he published "The Tale of a Tub" and the "Battle of the Books"; concerning the first of these books, charity obliges us to say nothing. Voltaire recommended this work to his followers, "because the ludicrous combinations which are formed in the mind by the perusal tend to lower the respect due to revelation."

He did not reach the acme of his eventful career till the year 1708; in this year he produced "The sentiments of a Church of England Man," "Letter upon the Sacramental Test," and the "Argument against abolishing Christianity." "If Christianity were once abolished," he says, "how could the free thinker, the strong reasoner, and the man of profound learning, be able to find another subject so calculated, in all points, whereon to display his abilities? What wonderful productions of wit should we be deprived from those whose genius by continual practice, hath been wholly turned upon raillery and invectives against religion, and would therefore never be able to shine or distinguish themselves upon any other subject! We are daily complaining of the great decline of wit among us and would take away the greatest, perhaps the only topic we have left. Who would ever have suspected Argill for a wit, or Toland for a philosopher, if the inexhaustible stock of Christianity had not been at hand to provide them with materials? What other subject, through all art or nature could have produced Findall for a profound author, or furnished him with readers? It is the wise choice of the subject that alone adorns and distinguishes the writer. For had an hundred such pens as these been employed on the side of religion, they would immediately have sunk into silence and oblivion." This passage is alone sufficient to enable the reader to form some conception of Swift's abilities as a writer. At this time he became the intimate friend of Bolingbroke, Oxford, and Pope.

The year 1712 was the most busy and important part of Swift's life; it was in this year that he reached the zenith of his political fame; and it was principally through the influence of that very able pamphlet, the "Conduct of the Allies," which he had published this year, that the peace of Utrecht and was effected. He returned to his native country in the following year, and gained the preferment of Dean of St. Patrick's, Dublin.

For six years after his return to Ireland he lived in a state of retirement, and took no part whatsoever in public affairs. When the year 1720 had dawned, it was to find Ireland in a most abject condition; the oppressions, the insults, and the miseries heaped upon her by England, became intolerable. By one of her nefarious laws, England had ruined the woolen manufactures of Ireland; Swift, no longer able to contain himself under the accumulating insults, wrote "A Proposal for the Universal Use of Irish Manufactures," in which he urged his countrymen "to burn everything that came from England but the coals." This was not calculated to gain the acquiescence of those who had any interest in English trade; they at once termed it seditious. "A person in high rank," says Swift, "immediately took the alarm; he sent in haste for the chief justice and informed him of a seditious, factious, and virulent pamphlet, lately published with a design of setting the two countries at variance; directing at the same time that the printer should

be prosecuted with the utmost rigor of the law." Waters, the printer, was at once seized; and on his trial, the jurors having found him not guilty, Whitehead, the Chief Justice, sent them back nine times, and at last after being kept eleven hours the jurors were compelled, through fear, to return a "special verdict."

Four years subsequent to the foregoing, a circumstance occurred which at once brought Swift into popularity. At this period in Ireland, copper coin was very scarce, so that any person holding a piece of silver might go into a store or public house, and even though he were a stranger they could not refuse him what he wanted; he would not, of course, leave his money without change, and so the poor shopkeeper, not having the copper coin to make change, was often defrauded. To obviate the difficulty, a certain William Wood, of Wolverhampton, in Staffordshire, by bribing the Duchess of Munster was empowered to coin £180 000 of half-pence and farthings for Ireland. This idea was certainly a very plausible one, and deserving of the people's admiration—but underneath this tawdry covering of a fair exterior lay concealed the demon of deceit; and, to the honor of Swift, be it said, he stripped this fair-looking creature of its covering, and held it up in all its deformity before the gaze of the people. He discovered that the coin was enormously debased, and under the name of M. B. Drapier he wrote a series of letters cautioning the people against taking this spurious coin. These letters had the desired effect; the coin was everywhere refused; Wood had to fly, and "Drapier" was looked upon as the savior of the country. The Government published a proclamation offering three hundred pounds for the discovery of the author of these letters. Despite all their efforts, however, he remained undiscovered. Swift shortly after this withdrew to Quilca, which was the residence of Dr. Sheridan, situated near Virginia, in Cavan; there he passed some months in preparing "Gulliver's Travels" for the press. After giving the finishing touches to this *magnum opus*, he set out for England, from which country he had been absent twelve years. He was received there with all demonstrations of joy by his old friends—Bolingbroke, Pope, Gay, Arbuthnot, and a host of others.

In the following November, 1726, a month after Swift's departure for Ireland, Gulliver's Travels appeared. This work met with the most unexampled success. The voyage to Lilliput, as well as those to Brobdingnag and Laputa, may be called a satire on the court and politics of England. The voyage to the Land of the Houyhnhnms is filled with "a fierce indignation against the frailties and vices to which our nature is prone; it betrays such a bitter misanthropy, it indulges in such fiendish mockery of the degraded species, holds up such hideous representations of the loathsome depravity which renders its satire more effective by drawing through it a vein of ridicule and pointed wit, that persons of delicate and refined taste have been hurt by its grossness, and those of more severe and religious feelings have marked it with that moral disapprobation which rejects a work so wide in temper and feelings from the spirit of Christianity." Voltaire was much pleased with this work; and at his instigation it was immediately translated into French. Subsequent to the year 1727, he wrote "The Modest Proposal." This was a satire on the English government of Ireland; and as the country was in a most wretched condition at this period, he made the proposal that, in order to relieve the public distress, the children of the poor be made to serve as food for the rich. Thus far

I have refrained from making any mention of his love affairs, for with these circumstances of his life everyone is familiar. Never was the private life of any man subjected to so jealous, so censorious an examination as the life of Swift in regard to his relations with Stella and Vanessa. That Stella was his wife is generally believed. It is supposed that they were privately married, in 1716, by Dr. Ashe, Bishop of Clogher. Be it as it may, this is the only thing that malignity or envy can interpose to sully his name.

Swift was a man compounded of the most extraordinary eccentricities. One time, while at a house, it happened that there was a small hole in the part of the table-cloth next him, and he, taking hold of the cloth, tore it as wide as he could, and ate his soup through it; his reason for such behavior, he said, was to mortify the lady of the house and to teach her to pay a proper attention to housewifery.

As a wit, Swift has few if any equals; and as a writer, he is without a parallel in the English language. The first distinguishing attribute of his writings is that of *originality*; the second, that he never undertook any species of composition in which he did not attain the highest degree of excellence. It is true that in his writings there is much vulgarity and grossness, but much of this is owing to the spirit of the times in which he lived. He sometimes wrote on religious matters with a levity almost bordering on profanity. The strongest evidence we have of this is in "the Courtier's Creed." Taking into consideration all Swift's faults, and they were many, we must say he was a great man. To conclude—"No man ever deserved better of his country, than Swift did of his; a steady, persevering, inflexible friend; a wise, a watchful, and a faithful counsellor, under many severe trials and bitter persecutions, to the manifest hazard both of his liberty and fortune. He lived a blessing, he died a benefactor, and his name will ever be an honor to Ireland."

M. B. DRAPIER.

The Majesty of Law.

Society, or a life of community regulated by law and order, is the natural state of man; for the wild man or unsociable being, as the first condition out of which in course of time, by one way or another, society was formed and the human race progressed to systematized government, is a figment of the imagination which infidels, indeed, delight to dwell upon, but which is contradicted by Scripture and the tradition of all people, in every part of the world, and at all times. There is subordination even among angels; and it was a grievous error of the early Donatists, and of many modern sects and writers, that all government originated in tyranny and usurpation. Brute force was never the foundation of legitimate government. There would have been law and government among men even if there had been no Fall: but it would have been merely the Law of Order, and the government of direction, not of coercion, in those who commanded, and of docility, not of compulsion, in those who obeyed. Examples of such well-regulated communities have been found, notwithstanding original sin and its dire effects, among some of the early Christians, and in monastic houses during the first fervor of their establishment, when the governmental relations between superiors and inferiors were summed up on the part of the former by "Command naught but what is proper"; and, on the part of the latter by, "Obey for conscience' sake." So great, however, is the corruption of human nature that such a blissful condition of affairs can,

generally, be produced only in an ideal Republic; and unfortunately, in the words of one of our greatest writers, "the founders of a new colony, whatever Utopia of human virtue and happiness they might originally project, have invariably recognized it among their earliest practical necessities to allot a portion of the virgin soil as a cemetery, and another portion as the site of a *prison*." (Hawthorne.) The pioneers of freedom who came to the New World to exercise their just rights, and in search of a larger liberty, made no exception to this stern rule of our nature.

The question of laws and of government has occupied the attention of some of the most renowned sages of antiquity and of the most celebrated men of modern times. Thus Plato and Aristotle among the Greeks, Cicero and St. Augustine among the Latins; of scholastics, St. Thomas Aquinas and Suarez; in England, the Lord Chancellor Sir Thomas More, and the President Montesquieu in France, not to mention other distinguished individuals, have left their imperishable record upon a subject which is not only momentous in itself as involving the beginnings of our eternal destiny, but is intimately concerned with social well-being and public order on earth. Hence the Roman philosopher and consul, although a heathen, knew and taught that "No house, no city, not the human race, not the world itself can stand without government" (Cicero, *De Legibus*); and many parts of Scripture show us that God interferes in the politics of nations, although often only by the hidden ways of His inscrutable wisdom, and that there is a Providence which watches over the public affairs of people to direct them to the one great end of the Divine honor and glory which is the ultimate design of creation: "Counsel and equity are Mine; prudence is Mine; strength is Mine. By Me kings reign, and lawgivers decree just things. By Me princes rule, and the mighty decree justice" (Prov., viii, 14, 15, 16); and again: "The power of the earth is in the hand of God: and in His time He will raise up a profitable ruler over it." (Ecclesiasticus, x, 4.) Hence the eternal Law, or the Will of God directing His creature to wise ends and maintaining society, is the first of all laws, and the sufficient cause of all human enactments which protect liberty and repress license, so that men may dwell together in peace, and by mutual assistance foster the development of whatever is conducive to the happiness and comfort of the race. Law began in heaven: and the Law of God is the rule of morality, so that nothing which is opposed to this higher Law can be just, or legitimately claim the assent of the subject, for we must in all things obey God rather than men (Acts, iv, 19). How unreasonable, therefore, and consequently how criminal, are many of the principles now current in the world of politics, such, for instance as this maxim, "Stand by the country, right or wrong," which is so often heard among us, for "Justice exalteth a nation: but sin maketh nations miserable" (Prov., xiv, 34). There are many who would place the Government above Religion, as though temporal interests, which it is the duty of the state to protect, should be preferred to eternal happiness, which it is the privilege of the Church to guard; but they only prove the force of the old saying that patriotism is often the last refuge of a scoundrel. But this applies alone to laws manifestly unjust; because, in other cases, even when obedience is oppressive, we should bow before the majesty of the law, for in this miserable world an honest man will rather suffer patiently a while than risk greater evil in trying to better himself. We hope that respect and even reverence for the law, no matter by whom

administered, will ever be a distinguishing trait of the American character, for as an Englishman who wrote three hundred years ago has expressed it: "Of law there can be no less acknowledged than that her seat is the bosom of God; her voice the harmony of the world. All things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power. Both angels and men, and creatures of what condition soever, though each in different sort and manner yet all with uniform consent admiring her as the mother of their peace and joy." (Hooker.)

Moses Refuted.

The subjoined ludicrous production from the New York *Times*, is one of the best burlesques on the "scientific method" that have come under our notice. The hit at geologists who construct elaborate theories on exceedingly frail suppositions might well be extended to some learned professors in other branches of science, who have reared wonderful but unsubstantial fabrics of apparent fact solely from the "scientific (?) uses of their imaginations."

"A new and violent blow has been struck at the Mosaic account of creation by the discovery of an extremely important fossil in a coffee sack at Baltimore. In the centre of this sack was found the skull of a monkey. There can be no doubt as to the facts. The coffee was of the variety called Rio, and the skull was perfectly preserved. Let us dwell for a little upon the meaning of this discovery as interpreted by the principles of geology. The coffee sack was 12 (say 12½) inches in diameter, and 4 feet in height. The skull, which lay in the middle of it, was therefore 2 feet below the surface. To suppose that it was violently forced into the sack, after the latter was full, would be eminently unscientific. No one imagines that the fossil birds of the Old Red Sandstone dug down into that locality through the superincumbent strata. Nothing is more universally conceded than that fossils are always found where they belong. The animals whose remains we find in the rocks of the paleozoic, the meso-Gothic, and the Syro-Phœnician strata, belong, respectively, to those several systems. The fossil monkey skull was, therefore, deposited in the coffee sack when the latter was half full, and the 2 feet of coffee which rested upon it was a subsequent deposit. Now, it follows from this premise that monkeys existed during the early part of the Rio coffee period. It is the opinion of most geologists that the Rio coffee period succeeded the tertiary period, and immediately preceded the present period. Now, no tertiary monkeys have yet been found; but the Baltimore discovery shows that monkeys existed as early as the middle of the Rio coffee period, a date far earlier than any which has hitherto been assigned to them.

"We are now in a position to inquire what is the least period of time which must have elapsed since the skull of the Baltimore monkey was the property of a live and active simian. The answer to this question must be sought by ascertaining the rate at which coffee is deposited. It is the opinion of Mr. Huxley, based upon a long and careful examination of over three hundred garbage boxes, that coffee is deposited in a ground condition at the rate of an inch in a thousand centuries, but the deposition of unground coffee is almost infinitely slower. He has placed bags, coffee-mills, and other receptacles in secluded places, and left them for months at a time, without finding the slightest traces of coffee in them. Although Huxley does not hazard a guess

at the rate of deposition of unground Rio coffee, Professor Tyndall does not hesitate to say that it is at least as slow as the rate of deposition of tomato cans. Let us suppose, as we are abundantly justified in doing, that 30,000,000 of years would be required to bring about the deposition of a stratum of tomato cans one foot thick all over the surface of the globe, an equally long period must certainly have elapsed while a foot of unground coffee was accumulating over the skull of the Baltimore monkey. We thus ascertain that the monkey in question yielded up his particular variety of ghost and became a fossil fully 30,000,000 of years ago. Probably even this enormous period of time is much less than the actual period which has elapsed since that monkey's decease; and we may consider ourselves safe in assigning to his skull the age of 50,000,000 years, besides a few odd months.

"In the light of this amazing revelation, what becomes of Moses and his 6,000 years? It will hardly escape notice that he nowhere mentions Rio coffee. Obviously, this omission is due to the fact that he knew nothing of it. But if he was unacquainted with one of the most recent formations, how can we suppose that he knew anything about the elder rocks—the metamorphic and stereoscopic strata? And yet it is this man, ignorant of the plainest facts of geology, and of its very simplest strata, who boldly assumes to tell us all about the creation!"

Scientific Notes.

—One half of the 65 known elements have been found in sea-water.

—A special society for sending a scientific and commercial expedition to the unexplored parts of Asia is about to be formed at St. Petersburg.

—A meeting was held recently in Birmingham, England, to construct an aquarium for that city which is already very far advanced in its arrangements.

—Heat has three sources: mechanical, chemical and electrical. Friction is a mechanical heat, and in lighting a match we have both the mechanical and the chemical.

—The first thing to be determined about a specimen of natural history is not its name, but its most prominent character. Until you know an animal, care not for its name. (Agassiz.)

—The Notre Dame Physical Cabinet is well fitted out for physical work, and last week a series of beautiful resonators was added to it by the Professor in charge. He had selected it at the Centennial, where it was exhibited by Rudolph Koenig, of Paris.

—A great assistance in physical sciences is the publication of the new and revised Dr. Arott's Elements of Physics. It is a book of great erudition and unequalled in its kind. It was published this month of the current year, by Appleton & Co., New York. Price \$3.00.

—Tree-frogs may be utilized very interestingly as barometers. Place a "green tree-frog" in a tall glass jar in which are set little wooden ladders. In fine weather the animal will climb to the top of the ladder, but on the approach of stormy weather will immediately descend the ladder to the bottom of the vessel.

—Some very important geological discoveries, says *Nature*, have been made by Prof. Hartt and his assistants in Brazil. Working over again the region explored by Prof. Comstock in 1870, and by Messrs. Hartt and Derby in 1871, they have extended the Devonian down 1,000 feet below the beds discovered by Messrs. Smith and Comstock. The lower beds are Oriskany, with the characteristic North American fossils, as well as some others which have undoubted Devonian affinities. Carboniferous beds were also discovered to the northward, making a complete section from the base of the Devonian to recent beds in the lower Amazonian valley.

—Some two years ago, Mr. Samuel Smiles, the English author, and a distinguished Scottish artist, while on a holiday tour upon the shores of the Moray Frith, found living in the town of Banff a rheumatic old shoemaker named Thomas Edward, who had worked harder in his time to advance natural science than many a comfortable professor. They found him rather compassionately tolerated by his neighbors as a sort of harmless "daft" eccentric. For more than threescore years this old worthy had toiled, sacrificing health, strength, and worldly prospects for the sake of carrying out one fixed idea—to discover and record all that could be ascertained about the natural history of the district in which he dwelt. Although he has had all his life to fight for knowledge with the one hand, while by aid of cobbling he struggled for his pound a week with the other, Thomas Edward has yet been for many years a most notable man in the world of science. His name appears as a "reference" or an "authority" on page after page of such classical treatises as Westwood and Bates's "Sessile-eyed Crustacea," Couch's "British Fishes," and Norman's "Echinoderms." He has had any number of new species named after him. Technical scientific journals have for years back published many papers from his pen, full of learning, but drawn fresh from the pure well of nature, and characterized by the keen insight of a born naturalist. Some Scottish gentlemen are now endeavoring to raise a testimonial which shall place him beyond the reach of want for the rest of his days, and Queen Victoria has just conferred on him a pension of £50 a year.

Art, Music and Literature.

—The next book by the prolific Jules Verne will be "A Drama in Mexico."

—Dr. Clinton Wagner has written a treatise on "The Nose," with fifty cuts.

—Dr. J. Hammond Trumbull has in press a volume on "The Blue Laws of Connecticut."

—The recent dinner in honor of Adam Smith's memory has created a demand for his "Wealth of Nations."

—The posthumous poems of Freiligrath, with some recently published in various periodicals, are shortly to be issued in Stuttgart.

—Mr. G. O. Trevelyan, Macaulay's nephew and biographer, intends to edit a selection from the historian's writings, with notes.

—Joaquin's Miller's new play, "The Shadows of Navoo," is remodelled to a considerable extent from his "First Families of the Sierras."

—Dr. O. W. Holmes' poetical contribution to the Presidential question will occupy three pages of the coming *Atlantic*, and will tell "How Not to Settle It."

—Hawthorne himself, in a private letter written many years ago, and now in the possession of Mr. Winter, of the *New York Tribune*, speaks of "the inherent incapability" of the subject of "The Scarlet Letter" for the stage.

—A once celebrated tenor, Guasco, died a fortnight ago at Alexandria. Guasco had retired from the stage for fully thirty years, but he was a great friend of Donizetti, and created the chief parts in *I Lombardi*, *Ernani*, *Attila*, *Maria di Rohan*, and *I Corrado d'Altamura*.

—Vives, a Paris publisher, will soon issue a complete edition of the works of St. Alphonsus revised by Abbé Peltier, of Rheims, and the complete works of St. Thomas of Aquin, edited by M. Feretti. The former will comprise twenty volumes, the latter thirty-three.

—Rev. N. Deschamps, S. J., has just published a remarkable book, entitled *Les Societes Secretes et la Societe, ou Philosophie de l'Histoire Contemporaine*. It is the result of twenty years' study and accumulation of the official documents, utterances, etc., of the secret societies.

—A grammar and vocabulary of the language of Corea has been prepared by Mr. W. F. Mayers, an English Secretary of Legation at Pekin. It is the first work of its kind published in English, the only specimen of the language hitherto existing in England being a volume of a novel in the British Museum.

—The celebrated collection of ancient engravings brought together within the last half century by Herr Liphart, of Dorbat, has been brought to the hammer at Leipsic. Among the lot were 116 from the hand of Dürer, and three attributed to Leonardo. The most important purchases were made in behalf of the Fitzwilliam Museum of Cambridge, England.

—It is related that Pope Pius IX recently observed a young man studying a painting by Raphael, in the Vatican, "You are of the Academy, my son?" "No, your Holiness. I am too poor." "Go and put your name there, and I will pay the fees." "But, your Holiness, I am a Protestant." "The Academy is for artists, and that is enough for me," replied the Pontiff.

—The Fourth Triennial Festival of the Boston Handel and Haydn Society will be held at Music Hall, in May. The programme has not yet been entirely determined upon, but it will include some, if not all, of the following works: selections from Bach's *Christmas Oratorio*; Mendelssohn's *Ninety-Sixth Psalm*, and *Saint Paul*; Handel's *Israel in Egypt*, and *Samson*; Saint-Saëns' *Noël*; and Beethoven's *Mount of Olives*.

—Edmund Clarence Stedman has made a thorough study of the literary aspects of Dr. Schliemann's discovery at Mycenæ, and his spirited translations from Homer and Æschylus give new interest to the old tale of Agamemnon's murder, which, he thinks, was the prototype of Shakespeare's *Macbeth*. Clytemnestra was a Greek Lady Macbeth. He thinks Dr. Schliemann's discoveries raise a probability in favor of his theory, though they do not establish it. Mr. Stedman thoroughly appreciates the literary value of these discoveries and the new interest they throw back on Homer and the great Greek dramatists.

—In a simple village church at Raddatz in Prussia a most remarkable pulpit can be seen. Besides its exquisite beauty and rich gilding, it has quite an historical interest. It was nothing less than the triumphal chariot of King John Sobieski, the hero who delivered Vienna in 1683 from the besieging Turks. The chariot was most likely found among the spoils left by the conquered Mussulmans. Afterwards it was presented by Field Marshal von Kleist to the village church, after which the necessary alterations were made to change it to a pulpit. How this rare treasure came into the Kleist family is unknown.

—The Antwerp committee for the Rubens celebration, which is to take place on the three hundredth anniversary of the great painter's birth, has appointed five sub-committees to arrange the details of the festival. The first has charge of the monumental matters, and is to provide a new pedestal for the Rubens statue, to erect a triumphal arch and to purchase the house of Rubens; the second, is to make provision for the artists' congress; the third will provide the music for the festival; the fourth will have charge of the decorations of the streets and public places; and the fifth will provide the means for the art exhibitions, four in number, namely: one comprising the works of Belgian artists from 1830 to the present time; another the works of old masters; a third the works of Rubens' contemporaries, and the fourth copper-plate representations of Rubens' paintings.

—A good story is told of Jean Joseph Perraud, the eminent French sculptor, just deceased, and Gustave Courbet, of artistic and Communistic notoriety. At Salins the people of Jura erected a bronze statue of General Cler, who fell at Magenta, and a large number of artists were, as a matter of course, present at the inauguration. After the ceremony a score of Parisians entered a *café*, where they found seated at a remote table, a bourgeoisie, who was leisurely smoking and consuming a huge mug of beer. Courbet at once suggested to his mates to chaff the countryman, and proceeded to measure wit with him most outrageously, but the innocent rustic held his own completely, though modestly. "Probably Monsieur is in the drug line?" finally hazarded Courbet. Here Victor Maire took pity on his Parisian *confrère* and said:—"Courbet, let me introduce you to the author of the statue we have just inaugurated—this is M. Perraud." With one bound Courbet got under the billiard table, and it took ten minutes' coaxing to get him out.—*American Art Journal*.

Books and Periodicals.

—The contents of the *Catholic Record* for January, 1877, are: I, A Present Need; II, Legend of the Best Beloved; III, The Dream of Père Sylvestre; IV, Library of Georgetown College; V, Some Odd Notions about the Moon; VI, Christmas Carol; VII, Christian Charity; VIII, The Morgans; IX, Editorial Notes, Reflection of a Nervous Man; X, New Publications.

—The contents of the *Catholic World* for February are: I, Frederic Ozanam; II, Amid Irish Scenes; III, A Story of the Far West; IV, Three Lectures on Evolution; V, Up the Nile; VI, Six Sunny Months; VII, Dr. Knox on the Unity of the Church; VIII, Monsieur Gombard's Mistake (Concluded); IX, The Home-Life of Some Eighteenth-Century Poets; X, Letters of a Young Irishwoman to her Sister; XI, Modern Melodists; XII, New Publications.

A Lesson for the Indolent.

There was a duke once who disguised himself and placed a great rock in the middle of the road near his palace. Next morning a peasant came that way with his ox-cart. "Oh, these lazy people!" said he; "there is this big stone lying right in the middle of the road, and no one will take the trouble to put it out of the way." And so Hans went on, scolding about the laziness of the people.

Next came a gay soldier along. His head was held so far back that he didn't notice the stone, and so he stumbled over it. He began to storm at the country-people around there for leaving a huge rock in the road. Then he went on.

Next came a company of merchants. When they came to the stone, the road was so narrow that they had to go off in single file on the other side. One of them cried out, "Did anybody ever see the like of that big stone lying here the whole of the morning, and not a single person stopping to take it away!"

It lay there for three weeks, and no one tried to remove it. Then the duke sent around word to all the people on his lands to meet where this rock lay, as he had something to tell them. The day came, and a great crowd gathered. Old Hans, the farmer, was there, and so were the merchants. A horn was heard, and a splendid cavalcade came galloping up. The duke got down from his horse, and began to speak to the people gathered there.

"My friends, it was I who put this stone here, three weeks ago. Every passer-by has left it just where it was, and has scolded his neighbor for not taking it out of the way."

He stooped down and lifted up the stone. Directly underneath it was a round hollow, and in the hollow lay a small leathern bag. The duke held up this bag, that all might see what was written on it: "For him who lifts up the stone." He untied the bag, and turned it upside down, and out upon the stone fell a beautiful gold ring and twenty large bright gold coins. So they all lost the prize because they had not learned a lesson, or formed the habit of diligence.

—Many persons are of the opinion that Martin Luther was the first who translated the Bible into the German language, and yet the oldest work which the Germans possess in their language is a part of the Bible, translated by the Bishop Ulfilas, who towards the middle of the fourth century translated the sacred text of the Old and New Testaments into Gothic, after he had invented for this purpose a Gothic alphabet. This translation of the Bible has a singular history. For centuries it had been out of notice. Then Arnold Mercator discovered in the 17th century in a Benedictine Monastery at Werden the translation of the four Gospels. The book contained the title of Silver-Codex, because the letters were written with silver and partly with gold, upon red parchment, and the whole book was bound in solid silver. From Werden the Codex was brought to Prague, and when that city was taken in 1648 by the Swedes, it was carried off as a great booty, and after having gone through different fates it was presented to Queen Christina of Sweden. Since 1669, this remarkable book has been in the library at Upsala, whose principal treasure it forms. Besides this book other parts have since been discovered by different persons, especially by the celebrated Cardinal Angelo Mai in the library at Milan.

Notre Dame Scholastic.

Notre Dame, January 27, 1877.

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Slang.

It not unusually happens that there are many words placed in the category of slang which so concisely and graphically express an idea requiring several good and approved words to bring out completely, that they by constant use become recognized as good, and attain an honorable place in the language. But there is a vast difference between using occasionally such a term, even though it has not yet received that stamp of authority from national, general, and reputable use, and the interlarding one's whole conversation with them in such a manner that at times it would seem the speaker is no longer making use of his mother-tongue but of a foreign language.

Slang has taken a great hold on people of all classes. We hear it everywhere. If anyone pays attention to the conversation of young men—and of many old ones for that matter, and even people of education—he will perceive what a great hold slang has taken upon them; he will be surprised to find that they whom he imagined to be too refined and cultivated to fall into bad habits have, it may be unconsciously, joined the rabble, and where he expected pure English will find the low slang of the corner grocery.

That such is the case everyone must admit; that it ought not to be so no one can deny. When a young man habitually makes use of low words in conversation, it is an evidence of mean and unworthy thoughts, if indeed they be not low; and when one's lips give forth the language of the gutter it is proof that his ideas are of no higher level than the ideas of those whose words he habitually uses in conversation. This carelessness of speech brings in its train, if it does not already betoken, a corresponding carelessness of thought, an indifference to the courtesies of life, a contempt of good breeding, and a looseness of morals; and when this state of things becomes general, it endangers a contempt for authority such as we witness on many occasions, and which it would seem is becoming too general in the United States.

We would not be understood as claiming that this almost general demoralization which we now witness has no other cause than that which we have pointed out. There are other causes at work which produce these evil effects; but certainly the continued use of slang cannot but be detrimental to morals, since the frequent use of it, on every and all occasions, must necessarily lower ideas of virtue, authority, and everything else necessary to the well-being of the state. It is the common experience of all that many pure-minded, highly-gifted young men have commenced a downward career, ending in utter immorality by accustoming themselves in their talk to speak of low ideas before those low ideas had tainted their hearts. It is on this account that we dislike to hear slang terms used by young men whose position, talents, and education should prompt them to discard it, and that a slang term used by a lady strikes us like an oath coming from the mouth of a deck-hand on a Mississippi steamboat.

Immoral Tales.

"Oh, man's inhumanity to man!" we mused, as we laid down a volume of prose works, saddened with the thought of the light morality exhibited in some of the stories that marred its otherwise beautiful pages. It seems strange how highly-gifted minds can find place for such rubbish as the immoral stories that form such a large portion of the popular literature of the Old World—stories having, many of them, no foundation other than the corrupt imagination of some novelist or story-teller popular with the corrupt and irreligious masses that form, alas! such a large proportion of the population of almost every country on the face of the globe. And even though some of these disgusting stories have a foundation in fact—as no doubt many have,—for exceptions to a good general rule will always be found, why should they be perpetuated and embellished by persons who profess to have a regard for morality and common decency? The effect they produce cannot be otherwise than bad, and for this reason alone one would suppose such disedifying subjects would be allowed to sink into oblivion. We can make allowance for a distortion of historical facts—for the chimera of a Pope Joan, or a string of abuses of the Popes, who are represented as enemies to learning, etc.,—all of which originated in the brain of some falsifier of history,—for, though wanting any real foundation in fact, they have been clad in such a tissue of falsehood as to deceive the unlearned and unwary; but for what has a decidedly immoral tendency we cannot find a shadow of excuse. How long will a moral public sentiment tolerate such an abuse of power as is shown in the works of popular authors, and by a licentious public press,—brazening the better instincts of human nature and schooling them in vice? We can make allowance for honest prejudice in matters of religion or history,—for beautiful pictures from the pen of a Macaulay or a Bancroft which we see afterwards bespattered with the muck of bigotry and prejudice—but we can find none for a "Schipman's Tale" or a "Monk of St. Anthony"—nor for a rehash of the immoralities of licentious scribblers by way of appendix or foot-note, not to speak of the deadly poison daily brought from the courtroom or the police office by the public press to contaminate the minds of youth and brazen those of old age. We enter our protest against such abuses, and hope that the day is not far distant when the parental instinct will lead people to some decided step towards barricading their homes and

firesides against the insidious enemy of their domestic peace and happiness.

Obedience.

To be in power, that is to have a certain number or even one of our fellow-men so situated that when we say to him Come, he comes, Go, and he goes, seems to be the highest ambition of not a few of the men of our day as well as of all time. To be a person who has charge over others is not, nor should it be, an enviable position. Take, for instance, the case of parents; God Himself has, as all know, uttered a fearful condemnation against those who do not properly provide for the spiritual and corporal wants of their children. The civil law, I believe, as well as the law of God, holds the master responsible to a great extent for the actions of his servant; and although it is a good thing to be as independent as possible, and even to show it if necessary, and good may result, yet there are various and weighty reasons why a state of subjection should be just as desirable, if not more so than that of authority, for we invariably find that those persons who are most desirous of some authoritative position, and those who most abhor a state of subjection, are ignorant men. What we have said must not be taken so as to include those who are struggling for liberty, as is the case when one nation endeavors to throw off the yoke of another; nor men who seek such offices of state as President of the United States, a position in the Senate, etc.; but the more common occasions which present themselves in everyday life. We always notice that those who fear most lest their authority should be infringed upon are the weakest and most irresolute specimens of humanity with whom it is possible to come in contact; also that those persons who find fault with the conduct of their superiors, who never see the utility of any action or mode of proceeding prescribed by them; who are continually growling about something, and trying to make the actions of their governors or superiors appear despicable, are they who, in case they should be raised to any position in which they have others in charge, are least qualified to fulfil the duties of it. We, of course, are not obliged to perform any vicious action because a superior commands, for there is One greater than he who tells us that we are not bound by such a command. But are we to stand up defiantly and refuse obedience? We are, if our superior insists; but we should first endeavor to show our superior, as plainly and humbly as possible, wherein he has erred; we have then done our duty; he of course may insist, but we on the other hand must refuse obedience; he may punish, even destroy life, but we have the satisfaction and the happiness of knowing that we have a clear conscience and therefore nothing to fear.

If it were not a good thing that there should be the superior and the inferior, He who is the source of all wisdom would certainly never have established such a state in society; but since we know that such a condition of affairs has been established, it would be presumption on our part, and a grave act of disobedience in itself, to refuse submission to One infinitely our superior, no matter from what point of view we take the question. Now the man who is in authority has two things or rather a multitude of things to answer for, before him who has given him his position, whereas he who is in a state of subjection has but one thing to account for, and that is how far he has been obedient or disobedient. Let us take a few cases and examine them,

that we may see the merit of the superior and the inferior. Take the general and his soldiers. A general undoubtedly deserves great praise for any good moves he may make, but we notice that historians give praise, and very justly, to the men under his command if they have fought bravely; for what will the work of the general avail if unassisted by his men? Take a case somewhat nearer home, take our class here: if any of us should become eminent literary men, who will be praised? Is it our worthy teacher, or ourselves? He will, for the best of reasons, come in for his share of the praise, but future generations would give it to us.

Some may say: What has the command that a general exercises over his soldiers or the jurisdiction of our Professor got to do with the subject? We answer: What other case can you mention that is not exactly on a parallel with those cited? What is your obedience to parents, but the performance of actions which are for your own good? What that to other masters but the execution of their commands, which of course benefit both parties in some way or other? If then we consider these things in their proper light, namely that they are for our benefit, we see that we are not really in a state of subjection, and certainly no reasonable man should be slow to perform an act which is entirely for his own benefit. We are told it is the rule, or command, if the term is not too strong, to have our compositions ready on Thursdays. Now, is it to be supposed that the person in charge has his stock of knowledge greatly increased by the ideas we throw out, and attempt to enlarge upon? We think not. These comparisons will serve, we believe, to show that there is no such thing as obedience in the light that many look at it. The only pleasure which we see could arise to a teacher from his work, would be the consciousness of having faithfully performed his duty, and being able to point to the works of his pupils as proof that they profited by his instructions. This latter is to him a great pleasure; but we should have the real solid benefit that we are to obtain by attention to duty, which is simply obedience.

Personal.

—Benjamin F. Euans, of '76, is reading medicine at Ann Arbor, Michigan.

—John H. Fleming, of '62, is in the office of the County Clerk, Fort Wayne, Ind.

—Michael Torbett, of '73, is cashier of the Mechanics' Bank, of Nashville, Tenn.

—James Ryan, of '65, is secretary of one of the street car companies, New Orleans, La.

—Charles F. Forestal, of '69, is proprietor of a large paper house, in Philadelphia, Pa.

—W. J. Campbell, (Commercial) of '72, is practicing law at 123 Vine St., Philadelphia, Pa.

—Merritt Pilcher, of '63, is doing a good business in Nashville, Tenn. His brother Alexander is a planter in Louisiana.

—Dr. John W. McAllister, of '73, is demonstrator of Anatomy in the Medical College, Nashville, Tenn.

—Wm. Ryan, of '65, has a large medical practice in New Orleans, Louisiana. His address is 15 Claiborne St.

—John M. Gearin, of '71, is practicing law in Portland, Oregon. Late accounts represent him as doing an excellent business.

—Daniel Vaughan, of '63, is secretary of one of the city street car companies, in New Orleans, La. His address is 283 Dryades St.

—Arthur W. Riopelle (Commercial) of '71, is with J. M.

Wright, General Insurance Agent, 35 Congress St., West, Detroit, Michigan.

—Thomas Gagen, of '68, is the proprietor of a large liquor wholesale store in Lafayette, Ind. He succeeds the late Thomas Tuberty in the business.

—Among the many visitors to Notre Dame this last week were George Meyers, of '65, and his estimable wife. We were greatly pleased to see George, and trust that he will make his visits more frequently and of longer duration.

—Signor Gregori, who has been spending several weeks in Chicago, has returned and is again at work on the series of pictures representing the Way of the Cross, ten of which are now finished. When completed, this series of paintings will begaud.

—James B. Runnion, of '60, now on the editorial staff of the *Chicago Tribune*, has written a new play entitled "Mignon." The *Cincinnati Inquirer* says it is "the most attractive and enticing of Miss Mitchell's plays, and the interest in it does not cease from one end of the play to the other." The *Baltimore News* says of its production in that city "that the enthusiasm was so great that at the close of every act, it burst bounds in loud and long continued applause." The *Pittsburgh Leader* says of it: "The dramatic requirements of the part are many and various, and would make a heavy demand upon the powers of any actress, and we know of none more thoroughly capable of satisfying them than Maggie Mitchell. She made a lucky strike in securing the piece. It reveals possibilities in her acting that old theatre-goers had not dreamed of. She has long been recognized as the leading juvenile actress of America, but that she was a great emotional actress as well, no one had suspected. The play is very artistically constructed. It will in time become the principal play in Maggie's repertory, if it is not so already."

Local Items.

—Sleighting continues to be excellent.

—The Examinations are now in full blast. So far, every one seems satisfied.

—Prof. Tong will lecture in Phelan Hall on Thursday, the 8th of February.

—The musical *soirée* will take place next Thursday evening, in Phelan Hall.

—We will give the list of general averages of the examination notes next week.

—Wild ducks are plenty on the St. Joe. What have become of our nimrods?

—There may be a minstrel performance in Washington Hall about the first of March.

—The bi-weekly instructions in the Senior and Junior departments are extremely interesting.

—The Librarian of the Lemonnier Circulating Library has purchased a number of new books.

—It has been very hard on pedestrians the past week. Iced tea is a fine thing, but iced walks aren't.

—The members of the Band and Orchestra took a trip to the St. Joe Farm on the morning of the 24th.

—Alley-ball has to content most of the students who are kept inside during these days of snow and ice.

—Be sure to go hear all about, and see, the "Heathen Chinese" at Phelan Hall next Monday evening.

—It is always a pleasure to every one at Notre Dame to have the students of former years call frequently.

—The usual monthly Conference was held on Wednesday last, when a number of very good papers were read.

—Mass next Friday, the Feast of the Purification, will begin at 8 o'clock. The candles will be blessed, and the procession will take place as usual.

—There has been a liberal supply of ashes put over many of the walks here to prevent the many falls to which walkers are subject these cold days.

—"Roberts' Rules of Order" is adopted as the authority

by the Philodemics for all disputed points connected with the manner of conducting meetings.

—A rabbit was noticed on the parterre in front of the College on the morning of the 22d, but made away so quickly that its capture was impossible.

—Some of the readers in the Junior refectory are worthy of praise for the excellency of their reading. There is evidently some rivalry existing among them.

—The St. Aloysius Philodemic Association hold their meetings regularly, although the Secretary is not very prompt in sending in reports of them for publication.

—It is worth noticing, says a learned writer, that the Indian languages contain no oaths. When an Indian curses or swears he is forced to do it in English or French.

—The Thespians will soon begin their preparations for the 22d, when they will give an Entertainment worthy of their Society. We have not yet learned the name of their play.

—There was pretty good skating on the upper lake during the first part of the week. It is needless to say that all availed themselves of the opportunity and donned their skates.

—We have about fifteen complete sets of last year's SCHOLASTIC which we will sell per volume at \$2.50 bound, or \$1.50 unbound. Any one desiring a set should address the Editor, Notre Dame, Ind.

—The physicians that attended John Morrissey's son during his illness says that his death was caused by the excessive smoking of cigarettes. Those who smoke on the sly should make a note of this.

—"The wicked walk on slippery ground," said a Senior to a Junior the other day, as the latter measured his length on the ground. "I see they do," said the latter, picking himself up, "but I can't."

—Vespers to-morrow are of St. Francis de Sales, page 124 of the Vespers, with a commemoration of Septuagesima Sunday. The antiphons are on page 48, and the hymn on page 49. For the commemoration, see page 79.

—The entertainment to be given on Monday, January 29th, will consist of a number of short lectures on scientific subjects, with illustrations by means of the lantern. The exhibition is given by the members of the Scientific Association.

—We understand that quite a number of students are familiar with the Scotch game of "curling." As the skating is now good, we hope to have the pleasure of witnessing a game soon. It is said that the game is quite novel and affords much merriment.

—One of the Juniors last Wednesday got himself up "regardless," etc. His look was truly ferocious and left us in doubt as to which character he wished to personate, the Rowski of Donnerblitz, Sitting Bull, or young Jim Bennett on his way to Slaughter's Station.

—It is expected that the *soirée* to take place next Thursday evening will be one of the finest ever given at Notre Dame. With the talent in the musical department, it ought to be, and if the young gentlemen will only do their level best we feel confident that such will be the case.

—The 15th regular meeting of the Columbian Literary and Debating Society was held Jan. 20th, 1877. Declamations were delivered by Messrs. J. B. Proudhomme, D. P. O'Leary, M. Regan, and F. Rettig. G. B. Saylor read an essay entitled "The Immensity of the Universe."

—The Thespians promise to give us a fine Entertainment on the 22d of February. Those who are familiar with the fine acting displayed by the members of the Society in former years will not be content with anything but what is fine. A society with a great reputation should never let it suffer.

—Thanks to B. Wilfrid, Washington Hall is now so arranged that should a fire occur there will be twenty minutes for a large audience to leave. Generally the Hall is cleared in about five or six minutes, and this arrangement of B. Wilfred will give from twelve to fifteen minutes extra time in case of any panic.

—It is expected that the musical *soirée* to take place in

Phelan Hall on the evening of Thursday, February 1st, at half-past seven o'clock, will be highly enjoyable in every respect. As those who are to take part have thoroughly rehearsed, we have every right to believe that our expectations will be fully realized.

—No one can improve in composition except by practice. Book-learning is all good enough in other things, but it don't do when it comes to composition. To those who have by practice become good in the art of composition, the SCHOLASTIC columns are open. Let them make use of our paper to ventilate their ideas.

—Professor J. A. Lyons sends us the SCHOLASTIC ALMANAC, which now makes its second annual appearance. The contents are varied and entertaining, and Prof. Lyons deserves great credit for having compiled a pamphlet which furnishes so much pleasant recreation for the mind. The ALMANAC is well printed.—*Connecticut Catholic*.

—The 17th regular meeting of the St. Stanislaus Philopatrian Society was held January 22d. Declamations and essays comprised the exercises of the evening. Those who favored the Society were Messrs. Taulby, Nelson, Congar, Inguerson, Phelan, Nicholas, Keenan, Peltier, Pleins, Jones, Scanlon, Frazee, Duffield, Anderson, Donnelly, and Roos.

—Last Tuesday was the last class day of the session. The examinations began on Thursday the 25th. The second session of the current scholastic year begins on Thursday next, when classes will begin regularly and continue until June. Let everybody begin the coming session with the firm determination of excelling, not in one class only, but in all which they may attend.

—The annual public *séance* of the Scientific Association will be held Monday, January 29th, in Phelan Hall, at half-past seven o'clock. The programme will be as follows:
Introductory Address.....H. C. Cassidy
Telescopic Views of the Moon.....N. J. Mooney
The Record of the Rocks.....J. G. Ewing
The "Heathen Chinee".....W. T. Ball

—The 19th regular meeting of the St. Cecilia Philomathean Association took place on the 20th. The exercises of the evening consisted of essays and declamations. Messrs. W. Hake and J. Hagerty read essays. Declamations were delivered by A. Widdecombe, O. Lindberg, F. Fischel and Jno. Mosal. C. Hagan and A. Widdecombe closed the exercises by giving with good effect the trial scene of Cassius and Brutus.

—We are under obligations to Mr. Edward J. McPhelim, of Memramcook, New Brunswick, who, this last week, sent us a list of ten new subscribers. We now send quite a large mail to New Brunswick, and this is due to the efforts of many of our friends there. Were our friends in other places as zealous in their efforts, our subscription list, though already large, would increase greatly. The efforts of Mr. McPhelim are praiseworthy, and should be imitated by our well-wishers everywhere. We hereby tender him our sincerest thanks.

—The interest exhibited during the past session by the members of the classes of history was truly commendable, and we hope it will continue, or rather increase, during the session about to begin; for there is no more delightful study than that of history, and when it is well taught to inquisitive students it ceases to be in the least a task, but on the contrary the study given to it is no more than simple recreation. We hope the interest may prove contagious, and that those who have not heretofore displayed any may be warmed up to the noble study.

—The SCHOLASTIC ALMANAC. We have received a copy of this annual from its author, Prof. Lyons, whom we had the pleasure of meeting a few days ago. Prof. Lyons has spent a long number of years at Notre Dame University and has always endeavored to advance its interests and prosperity; he has done a great deal to make known and honored the institution of which he is a worthy Professor. We have glanced at the pages of his ALMANAC and we do not hesitate to commend it. We trust Prof. Lyons will have reason to issue his ALMANAC every year.—*The Lalesianum*.

—The members of the Band and of the Orchestra, on Wednesday last, took a sleigh-ride to the St. Joe Farm, where

they were treated with that generous hospitality for which those in charge of the farm are so noted. An excellent table was set for the visitors and good cheer was abundant. During the ride to the farm, as well as on the return, there was any amount of singing, etc., which served to enliven the parties. While at the Farm, the Band regaled their hosts with some choice selections, which were duly appreciated. Altogether the trip was quite enjoyable, and afforded much pleasure alike to the sleigh-riders as well as to their hosts.

—Our business manager is under many obligations to the officers of the Lake Shore and Michigan Southern Railroad for many favors. The officers of this road are men fully up to the requirements demanded of them by the travelling community. When an accident occurs on a road there are always people to complain of neglect, etc., but the large passenger trains which run daily to and from Chicago and Buffalo are ample proof that travellers have every confidence in this road. The Ashtabula disaster was the first accident of any note happening on this road for the last eighteen years.

—The following is the programme of the *Soirée* to be given in Phelan Hall on the evening of Thursday, Feb. 1st, at half-past seven o'clock:

Chorus.....	Choral Union
Piano Solo.....	W. P. Breen
"O Cara Memoria"— <i>Carafa</i>	M. Kauffman
Piano Solo.....	W. T. Ball
Tyrolese Air, with Variations.....	A. Sievers
Piano Solo.....	F. Carroll
Duett.....	W. J. Davis and O. Lindberg
Piano Solo.....	C. Orsinger
Potpourri from Martha.....	A. K. Schmidt
Piano Solo.....	J. Burger
Piano Solo.....	Carl Otto
"My Father's House"— <i>Gumbert</i>	Vocal Quartette

—It may surprise some persons outside of the printing interest to be told that very fair printing can be done with an improved Hoe, or that a Bullock is considered by some who are good printers as quite an acquisition in a printing-office; the Ram-age of printing has long gone by, but it is still remembered by some of our old printers and spoken of in the reminiscences of their early days in the printing-office; the Sheep's-foot is still, however, in active use. The history of bells is an interesting one in itself, bells being a very ancient device; they were in use by the Jewish priesthood under the old dispensation, and are now used for a variety of purposes, such as cow-bells, dinner-bells, school-bells, church-bells, and the like; but you will ask what have bells to do with printing? Very much; the acme of fine book-printing is reached by means of improved Camp-bells; they received the prize medal at the Centennial Exposition and are now rapidly working their way into favor with printers and publishers.

—During the past week the following books were placed on the shelves of the Lemonnier Library: Criterion: or, How to Detect Error and Arrive at Truth, by Rev. J. Balmes; Hornihold on the Commandments and Sacraments; The Primacy of the Apostolic See, Abp. Kenrick; Geology and Revelation, Gerald Molloy, New Edition; Prayer the Key of Salvation, Müller; The Apostleship of Prayer, Rev. H. Ramiere, S. J.; The Maintenance of Health, Fothergill; Manual of Gesture, Bacon; Essays in Literary Criticism, Richard Holt Hutton; Lessons in Logic, W. Stanley Jevons; On the Road to Riches, William H. Maher; The Great Conversers, Mathews; The Jerico Road, A Story of Western Life; Manual of English Pronunciation and Spelling, Richard Soule and Wm. Wheeler; Memories of Familiar Books, William B. Reed, LL.D., 1876; Our Behavior, A Manual of Etiquette and Dress of the Best American Society; History of Greece from the Earliest Times to the Roman Conquest, by William Smith, continued to the Present Time by C. C. Felton; Breaking the Rules, Sylvan Glen Series.

—On Sunday morning, January 14, the members of the Archconfraternity of the Blessed Virgin Mary assembled at the usual time and place of meeting. The Director, V. Rev. A. Granger, presided, and was much pleased to notice the punctilious compliance of the members with the rules of the Association. At this meeting Mr. G. J. Gross was elected a

THE NOTRE DAME SCHOLASTIC.

member. It is much to be wondered at that more do not avail themselves of the opportunity they have of gaining admission to this Association. Young men should recollect that they have something else, besides the cultivation of the intellect to look after; it is not sufficient, that we be well versed in the different sciences, but, we must be well educated in our religion; for without religion there can be no morality, no true and lasting greatness. The strange inconsistency of those who expect virtuous young men from godless schools is surprising; if they would but inquire into the cause of the frightful suicides that are of such daily occurrence, and the corruption of our public men, they would see that it is all due to the immoral tendencies of education without religion. Owing to the prudent foresight of the authorities, religious societies have been established which enable the student to arm himself with the shield of religion, which will ever afterwards serve as the safeguard of his morality, and will be the surest guarantee of his success in life. We hope, then, that the Catholic students will take advantage of the opportunity that they now have of joining some one of the religious societies in the College.

—A couple of persons rooming in the College were sometime ago, apparently to be troubled for the night by a rat on a foraging expedition, and by the tale of this rat hangs a joke. The affair is as follows. One of our friends had just retired; his room-mate was saying his prayers, preparatory to following his companion's example, when, all at once—But, reader, have you not lain down, tired and weary, some night, after a hard day's work, when just as you were about falling off to sleep a villainous rat commences operations for the night? Gnaw! gnaw! An interval of rest, then gnaw! gnaw! gnaw! again. You get out of bed, stamp and make all the noise you can, then retire, hoping you have frightened him off. But no! As you are about dozing off again the gnawing recommences in another corner more furiously than before, and notwithstanding you fling your boots and other missiles around from time to time, it continues to bore you until sleep finally comes to your relief. Well, perhaps our two friends began to fear some such experience when, all at once, as we said before, the fearful gnawing was commenced at their door. The one in bed sat up and whispered "Sh! what is that?" The gnawing went on, and as soon as he had assured himself of the fact he got up and shook the door violently by the knob, hoping to frighten off his ratship. Well, the one at his prayers seemed to "smell the rat" for he says he could hardly restrain himself from laughing outright. What was it? Our friend might tell you it was a veritable rat about to disturb his night's repose, but some one well known for his mischievous pranks who happened to see the whole affair, and was now as if standing sentry in a Professor's doorway a little below, could perhaps give you an explanation of the affair.

A Few Words About Eating.

Soup should be eaten with the side not from the point of the spoon, and there should be no noise of sipping while eating it. Fish must be eaten with a fork. Side dishes must be eaten with a fork only. A knife should never, on any account, be put into the mouth. Pies and other pastry should be eaten with a fork; everything that can be cut without a knife should be cut with a fork alone. Cheese must be eaten with a fork. Never bite fruit. An apple, pear or peach should be peeled with a knife, and all fruit should be broken or cut. Tea and coffee *should never* be poured into a saucer to cool. The saucer is used to keep the liquid from soiling the damask. Bread should be broken with the fingers, not bitten or cut with a knife. The above rules are always observed by the best American and English society.

—Hans Makart's historical painting, representing Queen Caterina Cornaro receiving the homage of the Venetians, which was one of the chief features of the art department at the Centennial, has been bought for \$25,000 by the Philadelphia Academy of Fine Arts. The picture is thirty-five feet long and thirteen feet wide, and was first shown three years ago at the Vienna Exhibition.

Roll of Honor.

[In the following list are the names of those students who during the past week have by their exemplary conduct given satisfaction to all the members of the Faculty.]

SENIOR DEPARTMENT.

W. Breen, J. Braden, J. Brice, H. Cassidy, P. Cooney, R. Calkins, J. Coleman, E. Davenport, W. Dechant, J. Ewing, L. Evers, J. Fitzgerald, T. Garrity, T. Garso, A. Hertzog, J. Kinney, J. Kuebel, F. Keller, W. Keily, J. Larkin, G. Laurans, H. Maguire, J. Montgomery, P. J. Mattimore, P. W. Mattimore, T. McGrath, J. McEniry, Carl Otto, P. O'Leary, L. Proudhomme, J. Patterson, T. Quinn, P. Skahill, G. Saylor, F. Schlink, J. Silverthorn, G. Saxinger, P. Tamble, F. Vandervannet, J. Vanderhoof, E. White, John Murphy.

JUNIOR DEPARTMENT.

A. Abrahams, E. Anderson, A. Bergeck, W. Brady, J. Burger, A. J. Burger, J. Bell, F. E. Carroll, C. Clarke, G. Cassidy, F. W. Cavanaugh, H. Canoll, J. Carrer, F. Ewing, J. English, R. French, C. Faxon, A. Gerlach, L. Garceau, B. Heeb, J. Healey, W. Hake, J. Ingwerson, C. Johnson, A. M. Keenan, R. E. Keenan, M. B. Kauffman, F. Lang, F. Lancaster, F. McGrath, J. Mosal, R. Mayer, E. Moran, C. McKinnon, J. McTague, W. Nicholas, T. Nelson, W. Ohlman, C. Orsinger, F. Pleins, E. Poor, J. Perea, J. Reynolds, J. Rothert, F. Rheinboldt, S. D. Ryan, C. Roos, I. Rose, P. Schnurrer, A. Sievers, W. Taulby, W. Vanamee, W. A. Widdecombe, T. Wagner, L. Wolf, E. Zeigler, C. Van Mourick, P. Frane.

MINIM DEPARTMENT.

Geo. Lowrey, R. Pleins, P. Nelson, P. Heron, W. Coolbaugh, W. McDevitt, G. Lambin, E. Carqueville, J. Scanlan, J. Seeger, G. Rhodius, C. Reif, C. Kauffmann, F. Pleins, E. G. Hadden, H. Riopelle, A. Sehnert, A. Rheinboldt, J. Inderrieden, Jos. Inderrieden, F. Gaffney, H. Kitz, C. Long, F. Carqueville.

Class Honors.

[In the following list are given the names of those who have given entire satisfaction in all their classes during the month past.]

COMMERCIAL COURSE.

G. Saylor, J. B. Coleman, G. Laurans, F. Vandervennet, T. Garceau, M. Williams, J. Vanderhoof, J. Burke, J. Fitzgerald, J. Krost, J. Kenney, M. Smith, T. H. Quinn, J. Fishburne, G. Fishburne, P. Hagen, P. J. Mattimore, P. W. Mattimore, E. Pefferman, J. Patterson, T. Fishel, T. Garrity, W. Ohlman, C. Orsinger, J. Krost, J. Hagerty, W. Sheehon, W. Brady, E. Moran, G. Cassidy, M. Kauffmann, A. Gerlach, G. Sugg, J. W. Bell, C. Roos, S. Ryan, J. Silverthorn, F. Schlink.

MINIM DEPARTMENT.

G. Lowrey, P. Nelson, P. Heron, R. Pleins, J. Seeger, G. Lambin, W. Coolbaugh, W. McDevitt, E. Carqueville, W. Cash, J. Scanlan, H. Riopelle, F. Gaffney, F. Carqueville, C. Kauffman, J. Inderrieden, Jos. Inderrieden, A. Sehnert, A. Rheinboldt, C. Long, H. Kitz.

Saint Mary's Academy.

A Welcome.

TO SISTER MARY PAULINE, WHO DIED AT SALT LAKE CITY
JAN. 7th, 1877.

BY ELIZA ALLEN STARR.

Welcome, dear Sister, to Saint Mary's groves!
Welcome, dear Sister to St. Mary's shrines!
Her cedars greet thee, and her small snow-birds
Twitter their welcome from the leafless vines.

Her wild-flowers, cuddled 'neath the winter snows,
Say: "She is coming, this dear friend of ours";
And half resolve to raise their heads, nor wait
For the late spring-time and the vernal showers.

And we—? Young Sister, welcome, welcome home!
Welcome so tender never could be given,

Save unto one whose happy feet, we know,
Have passed death's threshold on the way to heaven.

Welcome, O still, thin face! O close-shut eyes!
Welcome, O slender hands, which tightly hold
The sacred vows they eager fingers traced,
In which they life-long love for Christ is told!

Welcome, beloved dust; how calm the couch
We spread for thee among Saint Mary's own!
Earth wears no pall; but as a welcome, clasps
A virgin's spotless vesture round her zone.

Then welcome, Sister, to Saint Mary's groves,
And welcome, Sister, to Saint Mary's shrines!
She claims thee still, and that sweet "Rest in peace,"
Breathed by her choirs, shall evermore be thine."

—Ave Maria.

Ex-Voto.

At the Chapel of Loretto, above the beautiful miniature grotto representing the Stable of Bethlehem, was suspended on the Feast of the Epiphany a star of pure silver with the following inscription: "*Ave Maris Stella; Dec. 24th, 1875.*" On the festival of the Purification it will be removed and permanently placed just above the head of the statue of the Blessed Virgin. Crowning her brow with its quiet radiance, it will proclaim its touching history to the future, while arousing new confidence in the protection of the "Gentle Star of Ocean." This beautiful and appropriate votive offering was made by Miss Eliza Allen Starr, in thanksgiving for her preservation through the dangers of her voyage to Europe. The date it bears is that of the landing in Havre of the steamship *L'Amerique*, after the memorable and disastrous breaking of her shaft in mid-ocean on the 21st of November, 1875. The perils of a disabled ship on the high seas, the tempests, the suspense, the starvation, the pestilence triumphed over, together with the prompt and miraculous discovery made by the gallant ship of rescue, the welcomed *Ville de Brest*, were providences most gratefully accorded to the intervention and loving patronage of "Mary, Star of the Sea," to whom the voyage was confided.

—Notwithstanding the Examination is proceeding the Infirmary is vacant.

—It is perhaps well *not* to mention that the snow is disappearing very gradually, lest we suggest a few reprints of "Beautiful Snow."

—The examination of the Graduating Class in Geology and Logic took place on the 22d and 23d. Very Rev. Father General, Rev. Father Colovin, Rev. Father Shortis, and Rev. Father Zahm, C. S. C., were present. Fathers Colvin and Zahm were the examiners.

—The historical lecture given on the 17th by Rev. Thos. Walsh, C. S. C., was highly interesting and instructive. The performances of the Minim music pupils elicited great praise. Little A. Getty and M. Robinson in particular give promise of future eminence in musical circles. The first-named Minim is a granddaughter of the institution, her mother having been educated at St. Mary's.

For politeness, neatness, order, amiability, and correct deportment, the following young ladies are enrolled on the

Tablet of Honor.

SENIOR DEPARTMENT.

Misses L. Ritchie, A. Walsh, A. O'Connor, M. Julius, M. Cra-
vens, M. Faxon, M. Brady, L. Johnson, J. Bennett, L. Beall, J.
Nunning, A. Byrne, M. Walsh, M. Daily, L. Kelly, B. Spencer,
J. Cooney, A. Henneberry, H. Russell, C. Morgan, J. Cronin, M.
and E. Thompson, E. O'Connor, L. Rodinberger, S. Moran, M.
O'Mahoney, M. Carroll, E. Weber, G. Kelly, C. Silverthorne,
M. Dalton, E. Pleins, E. Kirchner, K. Kelly, G. Breeze, E. Dal-
ton, S. Cash, M. Usselman, M. Halligan, M. Smalley, 100 *par excel-
lence*. Misses R. Casey, E. O'Neill, M. O'Connor, M. Spier, C. Boyce,
J. Richards, H. Hawkins, E. Lange, H. Dryfoos, B. Wilson, M.
Schultheis, G. Wells, N. Davis, E. Forrey, A. Woodin, D. and
A. Cavenor, L. Tighe, L. Schwass, A. Koch, M. Pomeroy, K. Bur-
gie, J. Bergert, G. Conklin, L. Davenport, M. Coughlin, A. Black,
I. Cooke, N. Johnson, E. Wier, C. Thaler.

Thomas M. McSheehy's "Little Shamrock,"

FOR ST. PATRICK'S DAY.

Owing to the success attending the first issue of the *Little Shamrock*, I have determined to issue on *St. Patrick's Day*, 1877, a second number. It will be a large six-column quarto paper (the size of the *Chicago Times*). The issue will be 25,000, and will be printed in green, the national color of Ireland.

It will be edited and its columns controlled by one of America's most brilliant female journalists (a lady resident of Chicago, but whose name I reserve) and will contain contributions from the best journalistic talent of the country and the most distinguished Irish patriots, and will be illustrated with

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Ode—A New French Novel—Sunshine Glistens after Rain
—Sidney Smith—Leap Year—Batchelor Sketches—Count
Von Gutzendorf's Ghost—The Miser—Building Castles—
Hodie Mihi; Cras Tibi—Building a Bonfire—The Cake of
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dec 23-10t

Michigan Central Railway

Time Table—November 21, 1875.

	*Mail.	*Day Express.	*Kal. Accom.	†Atlantic Express.	†Nigh Express
Lv. Chicago.....	5 00 a.m.	9 00 a.m.	4 00 p.m.	5 15 p.m.	9 00 p.m.
" Mich. City..	7 32 "	11 00 "	6 30 "	7 40 "	11 15 "
" Niles ..	9 02 "	12 09 p.m.	8 20 "	8 55 "	12 35 "
" Jackson.	2 08 p.m.	3 55 "	Express.	12 40 a.m.	4 52 "
Ar. Detroit	5 45 "	6 25 "	10 15 "	3 30 "	8 00 a.m.
Lv. Detroit.....	7 00 a.m.	10 05 a.m.	4 00 p.m.	5 40 p.m.	9 50 p.m.
" Jackson.....	0 40 "	12 32 p.m.	7 15 "	9 25 "	12 42 a.m.
" Niles.....	3 45 p.m.	4 23 "	6 10 a.m.	2 30 a.m.	4 30 "
" Mich. City..	5 10 "	5 35 "	7 50 "	4 05 "	5 50 "
Ar. Chicago.....	7 30 "	8 00 "	10 20 "	6 30 "	8 00 "

Niles and South Bend Division.

GOING NORTH.

Lv. South Bend—8 15 a.m.	7 15 p.m.	\$9 00 a.m.	\$7 00 p.m.
" Notre Dame—8 22 "	7 23 "	9 07 "	7 07 "
Ar. Niles—9 00 "	8 00 "	9 40 "	7 40 "

GOING SOUTH.

Lv. Niles—6 30 a.m.	4 20 p.m.	\$8 00 a.m.	\$5 00 p.m.
" Notre Dame—7 07 "	4 56 "	8 32 "	5 32 "
Ar. South Bend—7 15 "	5 05 "	8 40 "	5 40 "

*Sunday excepted. †Daily. ‡Saturday and Sunday excepted.
§Sunday only.

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	Arrive.	Leave.
Kansas City and Denver Express via Jacksonville, Ill., and Louisiana, Mo.....	4 00 pm	12 30 pm
Springfield and St. Louis Ex. via Main Line.....	8 05 pm	9 30 am
Springfield, St. Louis and Texas Fast Ex. via Main Line.....	7 30 am	9 00 pm
Peoria Day Express.....	4 00 pm	9 30 am
Peoria, Keokuk and Burlington Ex.....	7 30 am	9 00 pm
Chicago and Paducah Railroad Express.....	8 05 pm	9 30 am
Streator, Wenona, Lacon and Washington Ex.....	4 00 pm	12 30 pm
Joliet Accommodation.....	9 20 am	4 30 pm
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	Leave	Arrive.
Omaha, Leavenworth and Atchison Express.....	10 00 a.m.	3 45 p.m.
Peru accommodation	5 00 p.m.	9 35 a.m.
Night Express.....	10 00 p.m.	6 50 a.m.

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CONDENSED TIME TABLE.

DEC. 10, 1876.

TRAINS LEAVE CHICAGO DEPOT,

Cor. Canal and Madison Sts. (West Side).

On arrival of trains from North and Southwest.

Trains with Through Cars to NEW YORK.	GOING EAST.		
	No. 4, Night Ex.	No. 2, Fast Ex.	No. 6, Pac. Ex.
Chicago.....leave	10 40 P.M.	8 20 A.M.	5 35 P.M.
Plymouth.....	2 40 A.M.	11 25 "	9 00 "
Ft. Wayne.....	6 55 "	2 10 P.M.	11 45 "
Lima.....	8 55 "	4 05 "	1 39 A.M.
Forest.....	10 10 "	5 20 "	2 50 "
Crestline.....arrive	11 45 "	6 55 "	4 20 "
Crestline.....leave	12 05 P.M.	7 15 P.M.	4 30 A.M.
Mansfield.....	12 35 "	7 44 "	5 00 "
Orrville.....	2 32 "	9 38 "	6 58 "
Alliance.....	4 10 "	11 15 "	8 55 "
Rochester.....	6 22 "	1 20 A.M.	11 06 "
Pittsburgh.....arrive	7 30 "	2 30 "	12 15 "

Trains Nos. 3 and 6 run Daily. Train No. 1 leaves Pittsburgh daily except Saturday. Train No. 4 leaves Chicago daily except Saturday. All others daily except Sunday.

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L. S. & M. S. Railway.

On and after Sunday, Nov. 26, 1876, trains will leave South Bend as follows:

GOING EAST.

2 25 a. m., Chicago and St. Louis Express, over Main Line, arrives at Toledo 9 50; Cleveland 2 20 p m; Buffalo 8 10.

10 07 a m, Mail, over Main Line, arrives at Toledo, 4 55 p m; Cleveland 9 45.

11 59 p m, Special New York Express, over Air Line; arrives at Toledo 5 10; Cleveland 9 45; Buffalo 4 00 a m.

9 10 p m, Atlantic Express, over Air Line. Arrives at Toledo 2 40; Cleveland, 7 05; Buffalo, 1 10 p m.

4 40 p m, Way Freight.

GOING WEST.

2 45 a m, Toledo Express. Arrives at Laporte 3 55 p m, Chicago 6 30 a m.

5 38 a m, Pacific Express. Arrives at Laporte 7; Chicago 8 20 p m.

4 05 p m, Special Chicago Express. Arrives at Laporte 5 50; Chicago, 8 20.

8 00 a m, Accommodation. Arrives at Laporte 9 a m; Chicago, 11 30 a m.

8 30 a m, Way Freight.

J. W. CARY, Gen'l Ticket Agt., Cleveland.

J. H. PARSONS, Sup't West Div., Chicago.

CHARLES PAINE, Gen'l Supt.